

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

13de aargang.

Winnipeg, Manitoba, Mars 1937

Nr. 3

FJERDE SØNDAG I FASTEN.

Pastor S. Wessell.

Tekst: Joh. 6, 52—65.

Kjære læser og tilhørere, Guds vel-signelse tilønskes eder alle under be-traktning av denne vidunderlige tekst.

Før vi gaar videre, la os læse tek-sten igjennem i Bibelen med stor op-merksomhet; ti vi har jo den samme gjenstridighet at kjempe med som disciplene hadde i sin tid.

Vi legger merke til at Jesus selv, som er Guds Søn og som kom til jor-den for at gi os den sande opplysning baade angaaende Gud og angaaende os og vort forhold til Gud, at det er selve kjernen i hans aapenbaring som gives os i denne herlige tekst.

Nemlig dette at Gud har antat os som sine diebarn.

Herren hentydte ogsaa til dette i den gamle Pakts tid, som til eks. ved profeten Essaia: “Kan vel en mor glemme sit diende barn, og om end de kunne glemme, saa glemmer dog jeg ikke dig.”

I det jordiske følger vi os saa meget klokere end et nyfødt barn; men overfor Gud blir vi dog saa hjelpeløse og smaa. Som Herren saa betegnende sa til de lærde i hin tid: “Om jeg sier eder de jordiske ting, og I ikke tror, hvorledes skulle i da tro om jeg sier eder de himmelske.”

Skulle vi ikke være likesaa villige til at tro Jesu ord, som diebarnet er til at tro sin mor! Hun la os til sit bryst og ga os sit kjød og blod i form av melk, og vi levte derav, blev fede og fulde av liv.

Naar nu den usynlige men mækti-ge Frelser vil meddele seg selv til os paa sin vis; fordi han vet at vi ikke kan leve det evige og herlige liv uten den næring, skulle vi da ikke med tak og lovsang flokkes om Herrens bord!

Hvad var det som gjorde os vær-di-ge til mors bryst? Var det ikke mors kjærlighet og vor hunger? Skulle i-ke alle, som Gud i Kristus har antat seg som sine barn, søke Guds barnets næring! Den skjulte manne i Guds forbarmende kjærlighet og Nadverd!

Somme av Guds barn sier at de ikke er pene nok, og saa holder de seg borte som med en slags extra so-lid ydmyghet. Men det er ikke diebar-nets væsen; ti det skriker ut om sin nød til mor tar det op. Heller ikke er det den sykes væsen ti den som har det ondt søker doktor, samme hvad det skal koste.

Somme sier at de tror og at det er nok. Ja det er nok, for hvis du tror paa Jesus, saa tror du hans ord, og da maa du jo selvfølgelig stille dig i overensstemmelse med ogsaa dette ord, som Jesus gir os i denne tekst: “Dersom I ikke æder Menneskesøn-nens kjød og drikker hans blod, har I ikke liv i eder. — Den som æder mit kjød og drikker mit Blod, har evig liv, og jeg skal opreise ham paa den yterste dag: ti mit kjød er i sandhet mat og mit Blod er i sandhet drikke.”

Endvidere sier Jesus (Joh. 14, 23): “Om nogen elsker mig, da holder han mit ord, og min Fader skal elske ham, og vi skal komme til ham og ta bo-lis hos ham.” I a os da anpaa ham i tro, og ære være Gud i det Høieste. Amen.

EN HAARD TALE.

(Joh. 6, 52—65)

Det er en haard tale, hvem kan høre den? sa manne av Jesu disciple, da de hørte Ham lære i synagogen i Kapernaum.

Det samme sier mange den dag i dag. Kristi Evangelium forkommer dem at være en haard tale. De vil i-ke høre sig for Guds aapenbaring i Kristus, som de finder uforenlig med en fornuftig tankning. Det er jo me-

get i Kristendommen som synes at være haard for vor forstand?

Hvad kommer det av, at Kristen-dommen for mange at være en haard tale?

Fordi man møter den med sin na-turlige forstand og ikke frelsestræn-gende sjæl. Den som ser, at han for enver pris trenger frelse, støtes ikke bort fra Kristendommen. Men frelsestrang beror paa syndserkjendelse. Der hvor syndserkjendelse vaakner, der faar man bruk for sin kjære Frel-ser Jesus Kristus. En manglende Kristendoms oppfatning har sin rot i manglende syndserkjendelse. Er syndserkjendelsen vakt, og vi kjen-der at vi trenger en frelser da gir vi os ganske hen til Jesus og tar hans tale til os. For netop de ord han har at si os, baade ordet om vor synd og ordet om hans Kjærlighet til frelse er det vi trenger. Og derfor tror vi det. Da oplever vi noget. At Jesu ord er Aand og liv. De skaper hvad de næv-ner. Hans ord er fylt av Aanden, derfor kan de ogsaa, de som intet an-det ord i verden kan, — skape liv.

Og da oplever vi som i troen gir os hen til hans ord og lar de virke paa os. Vi kommer i Livsforbindelse med Jesus selv, faar Syndernesforladelse, fred, kraft til et nyt liv og haap om evig salighet. Da blir det ikke lenger nogen haard tale det Jesus har at si os — det er haard tale, saalænge hjertet er haardt. Derfor er det det som skal til, at det haarde hjerte blir et sønderknust hjerte. Den haarde tale løser sig ikke op for den grub-lende tanke, men for den som søker frelse for sin egen syke sjel.

Derfor, alle som tar anstøt av saa-meget i Kristendommen, aa, lat os alle se til at lære vor dypt fordærvel-se at kjende saa vi alle kan faa bruk for den store kjærlighet til Frelse som møter os alle i Jesus Kristus! For er først hjertet grepet av hans kjærlig-het da er den Kristelige troes grund-vold lagt i vore hjerter av Herrens Aand og ut fra dette lys og kraft lø-ses de mange gaader og haarde taler i Kristendommen.

Nei, om de lyder haart, ei dit ord os skræmmer bort. Dypt vi føler at paa Jord Døden er de haarde ord men dit ord er liv og Aand sprænger alle dødens baand. N. Fjeldheim.

Syndserkjendelsen utvidelse.

Naar han, sandhetens aand kom-er, skal han veilede eder til hele sandheten. Joh. 16, 13.

Angeren hos et Guds barn skal ut-vikles.

Og her rører vi nok ved det punkt i den troendes liv som vel maa kaldes vækspunktet. Det er syndserkjendel-sens vækst, som bestemmer om den troendes liv i helliggjørelse gaar frem eller tilbake.

Her stanser det imidlertid for man-ge. Samvittigheten er ikke lenger øm og fintmærkende. Og saa synker det aandelige liv baade i religiøs og mo-ralsk henseende. Og saa ser vi ofte at troende, som ifølge sin aandelige alder skulde være fædre i Kristus, de blir staaende langt tilbake i aandelig modenhet for unge kristne, som ved troskap mot Aandens opplysning vokste raskt og sunt.

Syndserkjendelsen hos den troende skal utvikles i to retninger. Den skal utvites, og den skal utdypes.

Den skal utvides. Det vi lærte at kjende av synden da vi blev vakt og omvendt, det var svært nok for os. Og dog var det bare begynnelsen. Gud kunde simpelthen ikke vise os alt paa en gang. Vi vilde ikke ha taalt det. Men saa snart han har avklært os saa meget at vi sank ned paa ho-vedhjørnestenen og fik fast grund under føtterne ved Kristi kors, saa er det hans hensikt at vise os mere og

mere av det i vort liv, som er Guds vilje imot.

La os imidlertid merke, at dette er Aandens gjerning og ikke vor. Fra vor side spørres kun, om vi vil høre og høre os for hans sandhet.

Dette gir vort barneforhold en egen trygghet og ro. Akkurat som vore smaa barn har det. De gaar ikke i en stadig ængstelse for, at det er noget galt de gjør. Det venter vi ikke av dem. Det ønsker vi heller ikke. Nei, det er vi som taler med dem naar de gjør noget galt. Men da venter vi ogsaa at de skal høre og lyde.

Slik ønsker ogsaa Gud at vi skal bevæge os som hans barn. Vi skal være trygge i visheten om, at han ved sin Aand vil advare os, tukte os og minde os. Men saa venter han og-saa, at vi skal akte paa de vink han gir os ved sin Aand gjennom ordet.

Han skal stadig sette sin finger paa syke punkter i vort liv og gjøre dem saa ømme for os, at vi ikke kan holde det ut, før dette forhold blir erkjent som synd, tilgit av Gud, og overvundet i Kristi kraft.

Slike synder som vi først efter-haanden faar lys over, er vel helst synder i hjemmet, paa arbeidsplad-sen, mellom venner og bekjendte, i selskapslivet, i det helliges samfund.

For den redelige kjendes det som en befrielse hver gang han faar sine øine op for slike synder, som han før ikke saa. Og han kjender sig dypt taknemlig baade mot Gud og det menneske, som Gud tidt benytter til at aapne vore øine O. Hallesby.

(Lutheraneren)

Kan kirken stanse krig?

Til trods for de mange bestræbel-ser for at stanse krig som især efter verdenskrigen er gjort av fremragen-de statsmænd i Europa og Amerika, saasom nationenes liga, Kellogg-Bri-and traktaten og nedrustningskonfe-ranser, trues folkene av nye og fryg-teligere krige end nogensinde.

Krig har altid været folkenes stør-ste ulykke, men tidligere var det mul-ig at komme til kræfter igjen efter krig. Men med nutidens krigsmidler betyr krig menneskeslegtens under-gang. Maa vi da simpelthen resignere overfor denne utsigt, eller er der end-nu noget uforsøkt middel til at stanse krig? Ja, der er ett — kirken. Kirken kunde stanse krig, ialfald i Europa og Amerika til at begynde med, hvis den kunde enes om det. Kirken har vistnok mistet meget av sin tidligere indflydelse i verden, og det for en stor del netop paa grund av sin stil-ling til krig; men noget har den end-nu igjen, og meget av dens tapte ind-flydelse kunde gjenvindes, hvis dens forskjellige avdelinger, landskirker og kirkesamfund, kunde enes om et forandret forhold til krig.

Er det ikke underlig at kirken ikke forlængst har gjort dette, ja, at den ikke straks ved sin inndkomst i verden satte krigens avskaffelse paa sit pro-gram som jo, saa at si, blev promul-gert fra det høie ved fredsfyrstens fødsel? Hvor ganske anderledes vilde ikke da menneskeslegtens historie ha blit! Hvor megen lidelse og elen-dighet vilde ikke da været undgaaet! Kirken har jo været verdens barm-hjertige samaritaner. Hvorfor har den da ikke søkt at stanse den største aarsak til menneskenes lidelser? Hvorledes skal vi forklare os dette underlige paradoks, at kirken med sin forkyndelse av kjærlighetens og barmhjertighetens evangelium og med sin engang saa store indflydelse over folkenes liv ikke har forsøkt at stanse krig?

Er grunden den samme som gjor-de at kirken engang forsvarte sla-veriet, fordi det ikke er forbudt i bi-belen? Er det dens eskatologi som er grunden, dens lære om de sidste ting, at menneskeslegten er en “perdita massa,” ugjenkaldelig hjemfalden til

undergang, som det hverken er kir-kens oppgave eller staar i dens magt at avverge? Er det for protestantis-mens, særlig lutheranismens vedkom-mende, dens lære om at kirken ikke skal blande sig i statens anliggender, hvortil ogsaa hører krig? Har det sin grund i det avhengighetsforhold hvori kirken som oftest er kommet til staten og som har gjort det van-skelig, ja, umulig for den at vidne mot statens synder? Eller vil kirken paastaa at idet den har vidnet mot synd i almindelighet, har den ogsaa vidnet mot krig, men at desuagtet krig saavel som al andens synd vil for-bli i verden til dages ende? Men er det sandt at kirken har vidnet mot krig og kaldt den synd? Har den ikke meget mere bedt for krigsmagten til-lands og tilvands og ydet staten sin moralske støtte i hver krig? Er ikke sandheten den at kirken saavel som staten betrakter krig som uundgaae-lig paa grund av menneskenaturens paastaaende uforanderlige beskaffen-het?

Men hvordan har kirken kunnet undvære at anvende det femte bud paa krig? Anser den budet: Du skal ikke slaa ihjel, for bare at gjælde i privat-livet, saa det ikke bare ikke er synd at slaa ihjel i krig, men pligt naar øv-righeten befaler det, at der altsaa er en dobbelt moral, en for privatlivet, og en anden for det offentlige liv?

Men hvordan nu kirken end vil for-søke at forklare og forsvare sit for-hold til krig, en ting er sikkert at hvis den ikke snart forandrer dette forhold og i kristendommens og hu-manitetens navn kræver krigens av-skaffelse, vil den hvite race med sin civilisation og kultur gaa under i et krigens Ragnarok, meget frygteligere end den sidste verdenskrig.

Men hvis kirken vil forandre sit hittidige forhold til krig, negte staten sin moralske støtte i tilfælde av krig, erklære krig for synd og kræve dens avskaffelse, benegte statens rett til at kræve krigstjeneste av sine borge-re og hævde borgernes rett til at neg-te krigstjeneste uten i tilfælde av ab-solut selvforsvar, vilde ikke et saa-dant forhold til krig fra kirkens side føre til martyriet for den? Kanskje. Og kanskje det vilde være det bedste som kunde hælde kirken og føre til dens gjenfødelse til ny aandelig kraft, og martyrenes blod turde atter bli kirkens sæd.

Men der er ogsaa noget andet som efter al sandsynlighet vilde ske. Trætte som folkene er av krig og angstfulde ved tanken paa den næste, vilde de rimeligvis flokke sig om kir-kens fredsbanner i saadanne fylkin-ger at krig vilde bli umulig.

Der er store formuer, især i de For-enede Stater, som deres eiend, der og-saa er kirkelemmer, har vanskelig for at faa gi bort paa en for dem selv-helt tilfredsstillende maate. Kanskje de kunde bringes paa den tanke, at den bedste bruk de kunde gjøre av sine millioner, vilde være at faa istand en verdensorganisation med systematisk opplysningsarbeide i tale og skrift for at vinde kirkens ledere og gjennom dem kirkefolket i sin hel-het til samlet motstand mot krig. Et saadant opplysningsarbeide turde saa meget mere kunne lykkes, som der al-ledere her og der findes fremstaaende kirkeledere der har dette syn og har uttalt at de ikke mer vil gi sit bifall til at deres kirkesamfund blir brukt til støtte for krig, og er villige til at ta de personlige følger derav. Ved at samle og ta disse spredte kræfter i sin tjeneste, turde det bli mulig at faa istand en kirkebevægelse gjen-nem hele kristenheten for krigens avskaffelse.

Og tiden synes at være moden der-for, naar endog fremstaaende stats-mænd uttaler at en ny europeisk krig vil bli enstydig med folkenes under-gang i vesterlandene. Og naar stats-

HYRDEN

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Velkommen Beslutning. Med dette nummer begynner "Hylden" at komme ut to gange hver maaned. Dette hilses med glæde av "Hynde-familien". Redaktøren har modtat flere breve med rosverdige uttalelser om beslutningen fattet og nu sættes i kraft. Følgende er en del uttalelser: "You certainly gladden me by stating Hylden would be published twice monthly." —

"Are we really going to have two issues a month! I both rejoice and deplore it — oh scarcely that, of course, but it will be necessary for me to 'rack my brain' for material so much oftener! However, I guess that's not going to hurt, and it will be great to have the paper oftener." —

Tak for saadan opmuntringens ord. Det vil være bra om flere vilde gjøre som ovenfor uttalt: "Rack my brain for material so much oftener." Et værdifuldt eksempel til efterfølgelse, især hvad norsk læsestof angaar. Se bare i dette nummer hvad redaktøren blev tvungen til at gjøre for at faa nok læsestof til de to sider av bladet man holder paa skal, uvilkaarlig være norsk.

Har baade prester og lægfolket allerede skrapet det norske? Det synes nu at gaa fort den vei. Nu vel "scrap your brain" og la os faa mere norsk for Hylden. — Husk tiden for læsestof til Hylden er den 1st og 15de i hver maaned.

En anden betydningsfuld beslutning. Prester og menigheter bør se til at den beslutning Distriktmøtet i Camrose 1935 angaaende "Likelig deling av delegaters reiseutgifter til Aarsmøtet" (1935 Report side 348.) blir behandlet i alle menigheter i tide saa at saken kunde, om tilstemt, bli befulgt ved det anstundende Distrikt aarsmøte i Saskatoon nu til sommeren. Flere menighets representanter bør komme til kirkens Aarsmøter. Det er jo menighetene som hovedsakelig maa skaffe pengene til kirkens drift og da bør samme benytte sin ret til deltagelse i forhandlinger og beslutninger om kirkens arbeide. Greiest vilde det være om de enkelte menigheter underrettet Distriktets sekretær, Pastor K. O. Kandal, Frontier, Sask., om hvad besluttes i hver menighet. Paa den maate vil man vite nogenlunde hvorledes menighetene stiller sig til en saadan ordning.

Merk. Redaktøren's adresse er nu Cabri, Sask. Alt vedrørende bladet indhold sendes der. — U.

mændenes forsøk paa at stanse krig har strandet, saa er det bare kirken igjen som ikke har forsøkt det. Derfor er verdens øine vendt mot kirken. Den har et middel som er virkningskonferanser; den har den moralske myndighet med sit skjær av guddommelig autoritet over sig.

Og da dette ikke er et troesspørsmål for kirken hvorom den først maatte enes før den kunde samarbeide, men et spørsmål om folkenes eksistens, staar ikke de forskjellige konfessioner i veien for samarbeide. Et saadant samarbeide vilde derfor ikke bli unionisme, men et kollektivt samaritanearbeide for at redde folkene fra at gaa under i blod.

Hvilket historisk øieblik for menneskeslegten og for kirken! Hvilket kald til kirken! G. Smedal.
(Lutheraneren)

Pastor S. Wessell har antat kald til Crooked River, Sask. og skal tilflytte kaldet i April.

EN-CENT-BØSSENE I FASTE-TIDEN.

"En prest" dypt interessert i fastetidens en-cent-maaltidet.

Her er en herlig anledning til rikelig offer for Herren.

Ved et menighetsmøte sidstleden januar syntes det tjenlig paa grund av ufarbare veier og slemte veir at utsette de fleste forretningssaker til et senere møte. Straks spurte en av menighetsleddene: Naar begynner fasten? Da han fik vite at den iaar begynner den 10de februar, sa han: "Jeg mener vi bør vælge vore embedsmænd nu, saa missionskomiteen kan organiseres og menigheten være færdig til at ta del i "en cent maaltidet"-indsamlingen." Det blev bestemt, og alle forberedelser gjort — og vel gjort.

Missionskomiteen paa fem medlemmer bestiller det nødvendige fra kirkesamfundets indsamlings-sekretær og utnevner arbeidere, saa mange, at et par faar omtrent ti bøsser at utdele. En viss dag like før askeonsdag møter arbeiderne frem for at faa sine bøsser. (Ifjor maatte arbeiderne bruke hest og slæde eller endog gaa tilfots for at bringe bøssene omkring; nogen bøsser maatte sendes i posten. Men utdelt blev de.) Imidlertid har komiteen forsynt bøssene med nye illustrerte merkelapper og gjort istand listen over de hjem hvert par arbeidere skal forsyne med bøsser. De plakater (posters) samfundet sender ut, blir opslaat paa en passende plads i kirken, og literatur omhandlende indsamlingen utdeles.

Naar saa bøssene har været i hjemmene den bestemte tid, kommer arbeiderne, samler bøssene og bringer dem til kirken, hvor komiteen er samlet for at ta imot dem. Ovennævnte menighet har brukt bøssene hver gang kirken har bedt om det, og der har været indsamlet ca. 200 bøsser med gjennomsnittlig \$2.00 i hver. Og medlemmene glæder sig til at anledningen skal komme til saaledes at bringe Herren denne kjærlighetsgave. Og presten, — ja jeg kan forsikre eder om at han er overmaate lykkelig ved at se den aand hvori komitedlemmer og arbeidere tar paa sig ansvaret for denne indsamling.

Prester, gi eders lægfolk dette ansvar og se hvordan de vil ta det. Forklar kirkens plan og be dem at gjennomføre den. Vi har mange som staar færdige til at arbeide i menigheten om vi bare gir dem noget at gjøre. Her har I en anledning. En prest.

(Lutheraneren)

DØDSFALD.

En velkjendt og avholdt nordman gaat bort. Ole Brandsgaard vel kjendt farmer, ved Southy, Sask. døde paa et hospital i Regina den 15de Jan. 1937, og blev begravet, under stor deltagelse, fra Lunner Norsk Lutherske kirke ved Southy, Sask.

Ole Bransgaard var født i Norge 20de juni 1876. Han utvandrede sammen med sine forældre til Amerika i 1885 og bodde i Syd Dak, indtil 1906 da han med familie reiste til Canada og tok op homestead i nærheten av Southy, Sask. Han var to gange gift. Hans anden hustru overlever ham sammen med 10 barn, samt to brødre og en søster.

Brandsgaard var en vennsæl og hyggelig mand og intressert i alt som var godt og ædelt. Han vil bli dypt savnet i Lunner Norsk Lutherske menighet hvor han var en av stifterne og en aktiv arbeider like til det sidste. Han var en god ven av Hylden og har gjort sit bedste for at samle abonnenter og faa fornyelse paa bladet. Maa Herren trøste og styrke den efterlatte enke og barn. Fred med Brandsgaards minde. — C. L. J.

Bekjendtgjørelse.

Prince Albert kreds Lægmandsforening holder, om Gud vil, et 3 dages samtalemøte i Birch Hills pastor Langleys kald den 5—7 mars.

Soren Fengstad holder aapnings talen Samtaleemnet er Joh. 15, 1—17.

1837 — 1937

HUNDRE - AARSFESTER I NORGE

1937 er et jubileumsaar i Norge, og utflytterfolket vil delta i de fester som feires rundt omkring i fylkene.

I 1837 kulminerte trdve-aarenes "islsningstid" i det gamle land. Det norske bondesamfund var paa marsj-krevet større albuerum, politisk som økonomisk. Avgjørende skritt mot grunnleggelsen av et virkelig folkestyre blev tatt ved Formandsskapslovens vedtagelse i Stortinget den 14de januar 1837.

I 1837 begyndte den egentlige masseutvandringen fra Norge til det fjerne vesten; utvandringslysten slo over fra bygd til bygd; Amerikafberen grep om sig i det ene dalføre efter det annet. De første norske nybyggene i det amerikanske vesten blev dannet i de dagene.

Ved høisommertid iaar feirer man hundre-aarsfester i Norge og DEN NORSKE AMERIKALINJE ER SELVSAGT DEN OFFISIELLE LINJE.

Det populære passasjerskih

"BERGENSFJORD'S" Avseiling fra New York den 5te juni, 1937

Vil føre deltagerne til de store hundre-aarsfester, som skal feires i Telemark i slutten av juni og begynnelsen av juli. Slutt Dem til den ferden. Inntegn Dem nu for denne eller andre seilinger:

Norskelinjens Bygdelagsferd

foregaar iaar med ss. "STAVANGERFJORD" fra New York 26de mai.

Nordkapstur og tur i fjordene

foregaar med ss "STAVANGERFJORD, avgang Oslo den 24de juli.

For seilingslister og andre opplysninger tilskriv

DEN NORSKE AMERIKALINJE
278 Main Street, Winnipeg

A Bird's-eye-view of Canadian Problems in Lutheran Coordinations

By Dr. J. R. LAVIK, President of Canada District, N.A.L.C.

Address at American Lutheran Conference, Columbus, Ohio.

(Conclusion)

This means that our church in western Canada must have a theological seminary. It should probably be a joint project on the part of the constituent members of the American Lutheran Conference. It is doubtful if any of the groups are strong enough to maintain a seminary alone in addition to their other educational work. At least not more than one or two of them would be able to do so and then only by organizing their seminary on the basis of minimum educational requirements. We are aware of the fact that in the early years of our churches in the States the theological seminaries did not have very many professors nor extensive equipment. But the educational requirements of today are very much higher than they were fifty

Pastor Dalseide indleder. Evangelist H. A. Hansen supliant.

Formand Lavik blir ogsaa med under møtet. Søndag den 7de blir Birch Hills nye kirke indviet av formand Lavik. Alle kredsens prester bedes at være med om muligt.

H. A. Hansen, formand.
T. J. Langley, sekretær.

Distriktmøtet.

Den Norsk Lutherske Kirke i Canada holder sit aarsmøte i Saskatoon fra onsdag aften kl. 7:30 den 7de juli til og med søndag den 11te. Mere fuldstændige oplysninger vil komme senere.

J. R. Lavik, formand.
K. O. Kandal, sekretær.

"Dovre Lutheran Ladies Aid", Blooming, Sask. har git tre dollars (\$3 00) til Bibelkurset i Macoun som mindekrans av Ragnhild Eidsnes, Gladmar, Sask.

Trygve Salte, Torquay, Sask.

or seventy-five years ago. However, it may prove necessary to begin with a seminary based on very modest standards. It might also be well to explore the possibility of synodical groups not as yet members of the American Lutheran Conference joining in this necessary project.

If something on this order can be done in the immediate future, it will immeasurably brighten the prospects of our work in western Canada. There is in our church out there a relatively large number of talented, eager and spiritually-minded young people, and if the church issues a challenge to them and opens a way for them, a way which of late years has been largely blocked by economic difficulties and educational disadvantages, I have no doubt but that the necessary number of young men will consecrate themselves to the ministry. I am personally persuaded that this is the only way in which that field can get the permanent ministry of that high order of talent and consecration which it needs.

An essential point to this entire discussion is that there is need of a common and harmonious polity on the part of the synods concerned toward their work in western Canada. At present we are admittedly working somewhat at cross-purposes and are handicapped by small-group limitations. This needs to be remedied, and that soon. There is really a serious urgency about it. But it will not be remedied to any considerable extent until the parent bodies adopt and carry out a common policy with reference to the home mission problem. If one synod adopts a policy aiming to cultivate self-reliance and self-support, and another synod pours money without corresponding restrictions into competing parishes, it is not difficult to visualize the confusion and antagonisms that will result. There is a corresponding need of a harmonious policy in relation to educational work. The concrete and concluding question is: Can the American Lutheran Conference at this convention contribute anything toward the adoption of such a common policy on the part of the constituent synods?

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, March 1937

THE GREAT Conflict.

Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him.
Mark 9, 35b.

Dear Readers:—

When God said to the devil: "The seed of the woman shall bruise thy head and thou shalt bruise his heel," the great conflict between Good and Evil was clearly forecast. The enmity resulting from this great struggle is seen throughout the Old Testament. It appeared at one time as if the devil should win the victory. He had all humanity in his power, except one family; and the Lord had to make use of the Great Flood to save mankind. Again, the power of the devil became so great in two cities, Sodom and Gomorrah, that the Lord had to destroy them to save Abraham and Lot from their contamination. Even in Abraham's home the Lord had to drive out a bond-woman and her son to save Isaac, from whom the Chosen People should come. As we go on from there we again witness the struggle between right and wrong, between the holy angels of God and the evil spirits of the devil, as it manifests itself in the human family. Again and again we see how the Lord had to chastise his people to keep them from falling a prey to the devil.

At last we come to the fullness of time, when the seed of the woman came in the likeness of man, the Messiah, the promised Saviour of the world. We see how the struggle sharpens in the many cases of devil-possession. The crisis was approaching. From his very birth, the devil tried to destroy Jesus. Right after his baptism, when the sins of the world were laid upon him, he was tempted by the devil, but came out victorious.

He came to his own, but his own received him not. The prince of this world had blinded even the chosen people, so they did not receive him as their Messiah. Still a few, very few, received him, and to them gave he the right to become the children of God.

The devil through the help of man, Jew and Gentile, now directed all his power to the one great task to destroy this Son of Man, not realizing that the prophecies were to be fulfilled just that way. This great World War had to be fought out between the representatives of Good and Evil, Christ and the devil. What we have in our text is only a skirmish in this great battle, which was so successfully finished on Calvary. At first it seemed as the devil had won, as Christ had to let his blood be shed for the sins of the world. Again, to win the victory over death and the grave, he must first submit to them in order to overcome them. But he also actually had to taste hell suffering, forsaken by his Father, that the redemption might be completed to the satisfaction of a holy and righteous God. What a great victory!

It is this great struggle we are following in our Lenten meditations. Therefore we meet so many devil possessions, each resulting in victory for Christ and his followers. In our text for to-day, as Christ and three of his disciples are returning from the Mount of Transfiguration, Jesus is brought face to face with a case in which the remaining 9 disciples had tried to drive out an evil spirit, but had not succeeded. It was not left to Jesus to show his divine power. The evil spirit was ordered to leave him and never to return again. In his last effort the devil tried to kill the boy, but Christ took him by the hand and raised him up; and he arose. His disciples and the 70 had driven out many devils in the name of Jesus, but this one they could not master. The reasons we have no time to enter into.

Now then are there devil-possession to-day? No doubt there are, but

it must be remembered that there was a special occasion for it at the time of Christ. There may not be many bodily possessions and therefore not so noticeable. But it is evident that many persons are controlled by evil spirits and others by good spirits. Some may even be filled by the Holy Spirit, while others are filled by devils. None are free from the power of one or the other of these forces.

Now then the important question arises: OF WHAT SPIRIT ARE YOU? Or what kind of spirit is ruling your spirit? Your life tells the story. You are either led by a good spirit on the way to heaven or you are led by an evil spirit on the way to hell. If an evil spirit has ruled your heart till to-day, Jesus can still drive him out. The truth can make you free, but let us remember that our own power availeth nothing. Only the power of God can do it, if you permit it.

As a Lutheran Christian, you have "renounced the devil and all his works and all his ways." Is this renunciation yet a working power in your heart by the grace of God? Or, have you really taken this renunciation back? In your heart and in your life, have you renounced Christ and his Holy Spirit? These are serious questions. Do you love the world and its works and its ways more than Christ and his kingdom? If you do, you are on the losing side. The prince of this world is already judged and those on his side must suffer with him. It does not pay to be a soldier in a losing army even if it is large and hilarious. Better, like the prodigal son, to return to your heavenly Father and to your loving Saviour and be on the winning side for time and for eternity. May God help many a lost son and daughter to return home and may he help those who are home never to get lost! Amen.

John P. Tandberg.

Elementary Christian Education.
Rev. B. Ostrem, Editor.
Wetaskiwin, Alta.

The Benefit of Christian Elementary Education in the Confirmation class.

Where is the pastor who has not something to say about the above subject? There is one thing that hampers, however, and that is that it is impossible to state in words the "benefits" derived. One can pause for a moment and look back—look back over the many confirmation classes—the members of the classes, and see often with a bit of a headache caused by trying to crowd into the all too few classes the whole of christian instruction.

Solomon was wise when he said, led by the spirit—"Train up a child in the way that he should go, and when he is old, he will not depart from it." Pr 22: 6. "How far is up?" is a catch question of our time. What does God's word mean when it says, "Train up"? Here again the New Testament throws a beautiful light on the old when Paul writes to Timothy, "And that from a child thou hast known the Holy Scriptures." It means, begin early.

Our Christian training curriculum is so arranged that the earliest training lays a very definite foundation. We have no "hit and miss" system. The matchless little catechism with its christo-centric instruction is the center point of the circle of education. The Home should be the first classroom and mother the first teacher. Unforgettable lessons are learned at mother's knee. Unassailable foundations are begun there. This is strengthened by Sunday School instruction, parochial school, day school and other means of training. Then comes the confirmation class which again continues the building

program on a foundation already begun—again centered around the little book.

Christian Education can be likened to a great cathedral. Our first visit there does not reveal all the beauties of it. Only the broad outlines are seen. One later begins to appreciate its beauty and symmetry. Each visit reveals the wonderful plan and pattern. When the first visit is made early—in the morning of childhood—and when through the years the beauty of the cathedral is seen, it fills life with that which is worthwhile, reaching its climax and consummation only when we shall be transferred to glory where God's perfect tabernacle is seen—the house not built with hands.

So the boy or girl coming to confirmation class who has had the privilege of coming into this building regularly, brings with them something of inestimable value.

So we approach the question: What is the benefit?

A new class is registered. The first applicant has studied nothing, perhaps not even the commandments. It is his first entrance into this cathedral of Christian Education. And there is a woeful lack in this respect in many places. He is overwhelmed. How shall the teacher begin? The second applicant has been a regular attendant at Sunday School and other elementary religious instruction. He may have "gone through the books once." So the registration continues. With a sinking heart the pastor realizes the tremendous difficulty of leading these together through that great building of education. The confirmation instruction is to culminate in the sacred confirmation day. These dear souls are to be led to see the beauty of God's plan of salvation. The instruction begins. It is apparent that the one who for the first time enters this building, tries to "keep up", but it is evident that even with the greatest care, much of what is brought to his attention fails to register.

May I then briefly enumerate some of the benefits of Christian Elementary Education in the confirmation class.

1. A fundamental law in teaching is to progress from the "known to the unknown". Previous training reveals the continuity of the instruction. It is no new venture. It is familiar ground with only this difference, that the horizon widens with the confirmation instruction. The continued instruction has something to "hook unto".
2. They are trained to study. It often takes a child a long time to learn to study. It takes time to learn punctuality, exactness, and attention. This is obtained by constant and regular exercise of the will. It is easily seen that such training is of great benefit in the confirmation class.
3. The spiritual insight has been developed by previous study. There is nothing foreign about it—it is a part of life. One can more readily advance from letter to the spirit; from rote memory work to living truth; from knowledge to practical life.
4. It gives a complete picture of the church. It is not something suddenly foisted upon the child. The training is seen as a definitely connected whole. It gives added inspiration to know that the first book, the catechism, is never really finished, but that its scope ever widens in circles as the ripples caused by a stone dropped in the water, and these ripples washes the shores of eternity!
5. The confidence that the roots of training are deeply imbedded. That it is unchangeable as truth is unchangeable. Ours is no hastily arranged "leaflet" training, but a real school—roots reaching into the heart of scripture—yes into

the heart of God. This inspires confidence in the pupil.

Many other "benefits" could be mentioned, but this will have to suffice. We all have had to deal with those who have had no previous training. We are glad that they have come and thank God for them. We try to show them as much of the beautiful cathedral of Christian instruction as we can without holding up the procession and hindering those who would press deeper into the secrets of it. It is by far best, however, for known and loved place—where one those to whom this cathedral is well walks in a familiar atmosphere.

Oh parents, lead children into this cathedral early. Let them spend their lives there. Let them know that through baptism they have been given the blessed privilege to be "brought up" there. Yes there are many benefits. It pays to train them up. However, this article has only pointed to the more manifest things. Eternity only will reveal the real "Benefits" for those who have grown up in the nurture of the Lord. Take them to this cathedral early. We have such a wonderful cathedral of instruction. It is so beautiful and harmonious and the longer one roams about in it, studies it, the more of its glory will be seen. To Him be the Glory!

A. M. Vinge,

Fairy Glen, Sask.

Chairman of the Board of Elementary Christian Education for P. A. Circuit.

Starbuck, Man.

Looking over the numbers of Hynden for 1936, I fail to find contributions to our paper from Manitoba. I wonder why? (Ans.: None have come to hand for publication.—Ed.)

I wish to send greetings to Mrs. Brun, Mrs. Langley, Mrs. Haaland, Mrs. Akre and Mrs. Urness. We used to have good times together, it seems lonely since you left, and Mrs. Brun I remember your visit to Starbuck. The uplifting influence of the talk you gave us, the joy in the rose you got out of my garden. I wish I could share with you the Plant I have before me right now. It has 23 lovely Blossoms. If something hurts either in body or mind it never fails to give Solace, to bury my face in their Beauty, it eases the hurt.

I have not heard what the W.M.F. of the circuit is doing. The Local at Starbuck elected our Secretary last fall, Miss Saelina Halland. She, I am sure would like to hear from other Sec. of other Locals. If they plan to have a meeting in the Spring, it is not too soon to plan a Program.

I have been ill for some time, it has proved a blessing in disguise, as so many things do, after I began to mend I had time to think, to read, to write, to meditate, it seems that our life in this age are so rushing, there never seems to be time to think, and Meditation is good for the Soul. And at this time of the season it is well to take Stock of our Spiritual selves. My thoughts go back over the years, asking myself what have I done that is worth while? Oh so little! What have I left undone? Oh so much! Where, oh where have I failed to lend a helping hand to my Fellow man in sickness and sorrow? Oh, how many opportunities to do good have I let go by, they may never come my way again.

God has spread before us a brand new year, like a clear sheet of paper. What are we going to put on it? It is ours to do with as we will. If we walk with God and talk with Him every day, he will help us to live so that the world will see we belong to Him. And should we live to the end of the year and look back, may we find that our doings and living were inspired by Him, and so be to His Glory. A blessed New Year to you all. —

Mrs. O. Larson.

(Thank you Mrs. Larson. Come again. — Ed.)

He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

May we again urge all Ladies Aid Societies who have not already done so, to appoint some member to write the History of their Society and to send it to Mrs. Margaret Sorhus, Camrose, Alta. District Historian. Do this now while you still have with you charter members who can remember incidents from early days and other interesting events. We would also greatly appreciate receiving pictures taken in the early days of your Society, if you have any such that can be spared. Our Historical Album, as arranged by Mrs. Sorhus, is already a valuable volume, containing as it does many interesting histories, and perhaps even more interesting pictures. We are anxious to have this album as complete as possible before the coming District Convention.

The severe weather has possibly hindered some Ladies Aids or officers from meeting so as to get the information needed for the triplicate cards. We hope that all Ladies Aid Secretaries will fill these out at their earliest opportunity and return as indicated on the cards. Especially, we would ask you to see that the card to the Circuit Pres. is carefully and completely filled out, as it is upon these cards that we must depend for Circuit and therefore also our District reports. Your Society may not have contributed to all the activities listed there, and your contributions to any of these may have been small; however, if you'll just put down in the proper place what your Aid has contributed either to the work of your local church, or to that of any branch of the work of our church at large, then we may expect to have a fairly complete record as to what we together have accomplished in our District or Circuit for any particular activity or department. In unorganized Circuits, this card may be sent to Mrs. J. A. Berge, Dist. Sec. Provost Circ. the unorganized has a key woman, Mrs. Mabel Rugland, Viking, Alta. to whom the Societies in that Circ. should send their card, marked Circuit President.

Mrs. P. B. Stolee, Macoun, Sask. has been appointed our District Cradle Roll Sec. Before leaving our Dist. Mrs. S. D. Sorgen, former Sec. had made a splendid start in this Dept. thru a very interesting "Scrap-book." We know Mrs. Stolee, too, would appreciate receiving snaps of Cradle Roll babies for this book. Just think what it will mean for our W. M. F. workers twenty or more years from now to find their pictures in this same Cradle Roll Scrap-book. — And now a few thoughts to beautify and inspire our everyday — and just now—rather "shut-in" lines. I can imagine seeing a host of our member busy with some favorite or useful bit of hand-work for which there is little time at any other season. So somehow it came to me, that we might make these busy hands the theme, as it were, of a few scattered thoughts.

Of these wonderful tools, the hands, it has been said: "Other parts of the body assist the speaker, but these speak themselves. By them we promise, we invoke, we threaten, we dismiss, we entreat; we express fear, grief, joy; we mark numbers and time."

Mark the touch of even this human hand in the ordinary circumstances of life. For instance, when a picture hangs unevenly on the wall; when the brush is in the hand of our artist;

when the musician is at the piano; when a wayward son or daughter needs bracing. Just a touch of the hand, yet how much it can mean.

"He touched her hand and the fever left her." The touch of Christ is typical of all His work. Christ's best helpers acquire some degree of that touch. "Oh we need His touch on our fevered hand! The cool, still touch of man of Sorrows, who knows us and loves us, and understands. So many a life is one long fever.

A fever of anxious suspense and care, A fever of getting, a fever of fretting, A fever of hurrying here and there."

"In the still air the music lies unheard;

In the rough marble the beauty lies unseen;

To make the music and the beauty needs

The Masters touch, the sculptors chisel keen.

—Great Master, touch us with Thy skillful hand,

Let not the music that is in us die; Great Sculptor, hew and polish us, nor let

Hidden and lost Thy form within us lie."

— "Soft hands, hard hands,

Worm hands, cold hands, Small hands, large hands

Beautiful hands, plain hands Strong hands, weak hands —

What 'er the hands may be Let them work, dear Lord, for Thee!

And fold in thanks and praise and love To Jesus our Saviour who reigns above."

—Let us take to our hearts a lesson— no lesson can braver be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care,

While their fingers deftly move, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding meane:

He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork—that his marvellous skill is learned.

At the sight of its delicate beauty, how it pays him for all its cost!

No rarer, daintier work than his was ever done by the frost.

Then the Master bringeth him golden hire, and giveth him praise as well,

And how happy the heart of the weaver is, no tongue but his can tell.

The years of man are the looms of God, let down from the place of the sun,

Wherein we are weaving ever, 'til the mystic web is done.

Weaving blindly but weaving surely each for himself his fate —

We may not see how the right side looks, we can only weave and wait

But looking above for the pattern, no weaving hath to fear,

Only let him look clear into Heaven, the Perfect Pattern is there.

If he keeps the face of the Saviour forever and always in sight,

His toil shall be sweeter than honey, his weaving sure to be right.

And when the work is ended, and the web is turned and shown,

He shall hear the voice of the Saviour say unto him, "Well done!"

And the white-winged angels of Heaven to bear him shall come down

And God shall give him gold for his hire—not coin — but a glowing crown.

some one who has one can get a service every Sunday. —

John P. Tandberg.

(The above news was printed in the febr. issue but as a part was left out it is reprinted here. — Ed.)

VALUABLE BOOK

Given Away.

The undesigned offers as special prize a copy of: "History of The Norwegian People in America" by O. M. Norlie, to each one that sends in twenty new subscriptions on "HYRDEN" by Easter Sunday (March 28th). Here is your chance to get a valuable book free. Get busy! Start now! — H. L. Urness.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

COMMENTS

We are now in the midst of the Lenten season. In the Lutheran Church this is not a legalistic season—it is not to be a lull in sin's pleasures—with the intention of watching the calendar for the expiration of the time and a return to the paths of the past.

It is a time when we are exhorted to meditate in a special way on the cost of our redemption. That we might see how horrible and devastating the fall was, how utterly sinful and unclean we are—but at the same time to see Jesus the Lamb of God that taketh away the sins of the world.

John the Baptist testified that he did not know Jesus until that moment when the Holy Spirit descended upon him. After that he says that he had seen and witnessed that this is the Son of God. John 1: 29—34.

And so it is with us. The Holy Spirit must be permitted to cast His light over the life and death of our Lord Jesus so that each may see that it is a personal matter. That is why it is so exceedingly urgent to heed the call of God. Some portion of scripture, some experience through which one is led, may in the blessed influence of the Holy Spirit shed a clarifying light into the darkest and loneliest of hearts. Go with Him all the way this lenten season.

QUESTION BOX.

(a) Are all the various precepts of Paul to be followed by Christians today?

(b) if not, where can the line be drawn?

Answer: (a) No, they "all" are not literally binding for all times. When one considers the difficult eleventh chapter of 1. Corinthians, one must read it in the light of the times in which it was written. For a woman to pray with an uncovered head at that time had a special unfavorable significance. Note how there is a guarding against a legalistic attitude in v. 16 of the same chapter. The same is also true of 1. Tim. 2: 9. and 12. must be studied in the light of other passages dealing with woman's place in God's economy. Passages like 2. Cor. 13:12 and 1. Tim. 5:23 must be placed in their historical background to be rightly interpreted. Making legalistic what the bible has not commanded has caused a great deal of harm.

(b) We draw the line at the point of fulfilling the commandment of love. That is a wonderful governing factor. The christian should not even do that which is permissible if it in any way wounds the conscience of a brother. That is beautifully brought out in 1. Cor. 8: 13.

Question: Does the Bible teach that there is an eternal hell?

Answer: The answer is so obvious, that it is scarcely necessary to take any space in the "Banner" for this. However, we know that many are bewildered by the broadcasts of various sects and isms and preachers of annihilation, whose teaching is as old as the race, and which is so readily believed because it agrees so perfectly with the wishes of unregenerate man. Yes the Bible teaches that there is an eternal hell, just as it teaches an eternal heaven. In fact, the word "eternal" is the same in most cases; this work—in New Testament the Greek means never-ending, and the Bible uses it thus except in a few instances. We shall refer you to the New Testament, because, as you may know, the Scriptures were given to us as a progressive revelation with its finality in the New Testament, which therefore has the clearest statements concerning both heaven and hell.

Hell is eternal. Matt. 18: 8, 25: 46; 2. Thess. 1: 9, Rev. 14: 11, Rev. 20: 10. Hell is torment for body and soul, not annihilation; an awful separation from God; and everlasting anguish with the evil spirits. Matt. 10: 28, 22: 13, 25:41; Mark 9:43—48; 2. Peter 2: 17, Rev. 14: 10—11, 19: 3, 20: 15. Many other Bible references may be given. But these will suffice for anyone who wants to believe what the Bible teaches.

(From Bible Banner).

What Standards should prevail during Courtship and Engagement.

(This address was given by Mrs. S. D. Brun, of Strongfield, Sask. at the District Y.P.L.L. Convention in Saskatoon, July 2—5. 1936. It is printed at the request of Rev. Salmer A. Berge, International Y.P.L.L. President. — Vinge.)

The topic given me is not only a delicate one, but a difficult one as well; delicate because it deals with things sacred to the human heart; difficult because it touches a period when young people do not readily welcome guidance and least of all, advice.

Are there any facts of life, social, moral, emotional, physical or economic in which there is not some trace of the Male-and-female-created-Heaven problem? From the classics, down through the Advice to the Lovelorn columns in our papers, and often into pure tragedy lie these problems. I have not the faintest intention of trying to give the answers. These are problems the answers of which are not to be found in the back of any book. Even the Bible says: "The way of a man with a maid is too wonderful for understanding." Nor has it ceased to be so in the centuries since those words were written.

Young people of today are carefully taught and trained for many vocations, but for the greatest of these, namely marriage, there has been little guidance, or effort made to teach the Christian viewpoint. There are a number of splendid books on this subject, but until recently comparatively few of our young people have had access to them. In the short time allotted me, I feel I can do no better than to bring to you thoughts gleaned from these authorities together with a few rather timid comments of my own.

During the happy exhilarating courtship days intelligent young people should realize that infatuation is not love. Romance may fairly sweep a young girl in her teens off her feet when the proverbial tall, dark and handsome Prince Charming comes her way; but the love that lasts, says Dr. Millar, results only from ripened acquaintance, when admiration of character, the qualities of good health, food heredity, a clean heart and mind precede those of physical attraction.

Also we wish here to remark that young persons who think they have fallen in love with a certain individual, are often merely in love with being loved. We would like, too, to impress on both young men and young women not to encourage the attentions of any one in whom they are not and do not intend to be seriously interested. Making a young man a meal ticket, so to speak, because he can "show you a good time" and take you places, or vice versa, and thus raising false hopes, is not only selfish and cheap, but cruel, as sooner or later heartache will be the result.

How we wish we could make young people see the harm of petting. Petting is play at love. The quality of the tastes which the individual cultivates will, in time, measure the level and quality of his life, and none so much as his tastes in love, says one writer. These tastes are cultivated chiefly during the years of the teens. Petting means cultivating the low tastes and ideals in love. Petting is jazz, real affection and love a beautiful symphony. Another important fact to remember in this connection is that petting is playing with fire. In petting each is responsible for creating for the other as well as for himself a problem of self-control. The great majority of departures from chastity it has been found, do not occur with deliberate intent, but result from unwise intimacies.

If, as has been said, murmurous is the most beautiful word in the English language, then certainly we must agree that 'necking' is the ugliest and 'petting' the silliest. What they imply simply can't approach the ideal, even with the addition of 'soft music and moon-light'. It is like accepting the scraps instead of having an invitation to the love-feast.

(To be continued)

Announcement.

RADIO.

Edmonton, Alta. — CFRN. By pastors of Camrose and Provost Circuits, every Sunday, 4:30 to 5:00 p.m. except the last Sunday in each month, when it is 5:30 to 6:00 p.m.

Rev. C. W. Lokensgard of Prince Albert left Jan. 31st to take up work in his new call at Arnegaard, N. D. To temporarily take care of the work the radio broadcast has been changed to 6:00 Sunday afternoon, and the pastor who broadcasts is giving services at Spruce Home and Prince Albert. The calls are doing a great mission work that way and we are indeed thankful for that help. In return, those who have radios or can visit